4:Grajdanzev--35 S-4 (no date) 1942 Formosan Aborigines
116, 174, 181, 609

"The aborigines formerly occupied the whole island, but in more than three hundred years of ceaseless war they were driven from the best lands. It is no wonder that they began to look on newcomers with suspicion and even hatred. But all who have had closer contact with them emphasize their good nature, open-heartedness, and other qualities which do not warrant the treatment they received first from the Chinese and later, from the Japanese."

10: Schumacher--225-226 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 174, 311 Chin-hoan

The scattered location of the cultivated fields belonging to one family insures them to the largest possible degree against damages from rains, insects, plagues, storms which might affect single units of cultivated land.

Furthermore we know that all groups of people who on their own instigation changed to agriculture began work on a few small plots which happened to be most conveniently at hand for them. [226] Our ethnographers can tell us with complete certainty from the traces of all the demarkation lines whether settled tribes or nomads were the first to cultivate the land.

I follow their ideas when I come to the conclusion that the inhabitants of the mountains cannot be the indigenous population of Formosa. Nowadays this idea seems to be gaining some ground with the Japanese explorers and scholars in whose background the Europeans function as counselors and directing forces.

10: Schumacher--226 T-1 (ca. 1896) 1898 Formosan Aborigines
116, 171, 174, 301 Chin-hoan

If we believe that the inhabitants of the mountains came to Formosa at a later time and were driven to the mountains by the natives they met at the time of their arrival, Chinese fanaticism would not have allowed them time to familiarize themselves with the Chinese system of economy. Both Chinese and Japanese priests following the field armies have unanimously assured me, after long questioning, that the Tschin-Huan have continued to be Brahmans until this very day and I now face the question of whether they are of Malayan or Mongolian descent. The mere fact that their hair-dress is different from that of the Chinese does not prove that they are not "Chinese". For the pig-tail is not exclusively a Chinese characteristic.

Their dress, their houses and their manner of living is different from that of the Chinese; together with the fact that they are Brahmans, this may lead us to the assumption that at some time in the past they immigrated from India. But after all were not some of the Chinese Brahmans before the time of Buddha?

10: Schumacher--226 [2] T-1 (ca. 1896) 1898 Formosan Aborigines
116, 174 Chin-hoan

The inhabitants of the mountains lived for centuries by themselves, completely secluded, because they did not share the material interests of the Chinese and because the climatic differences between the mountains and the lowland plains are so great that frequent changes proved truly detrimental and thus made contacts practically impossible.

11: Haguenauer--28-29 T-3 (no date) 1929 Formosan Aborigines
116, 174, 177, 563

The center of Formosa is occupied by a broad chain of mountains. At the beginning the populations who reside here may have lived in the plain, but successive waves of invaders have driven them back gradually to the high plateaus. Today the aborigines, who refuse to have any contact with civilization, are the only inhabitants of the mountains. The others, who have abandoned their ancestral customs and language to adopt those of Formosa, are completely submerged among the Chinese; they are called "jukuban", [29] meaning those who have ripened by contact with civilization, and this distinguishes them from the real savages, the seiban, who are raw or green.

16: Müller--228 [2] U-3 (no date) 1910 Formosan Aborigines
116, 144, 171, 174, 197

While we have no tangible evidence concerning the origin of the aborigines of Formosa, we may assume from their physical appearance, customs, language, and level of intelligence that they belong to the racial group of the Malayans. We may therefore conclude that they originally came from the Malayan Archipelago. Although they have numerous traits in common, as a result of their derivation from one single group, their development has proceeded along different lines, partly because the chains of huge mountains have split them into different groups. Their language especially shows so many divergencies that some of the tribes cannot understand each other.

17: Norbeck--2-3 (no date) 1950 Formosan Aborigines
116, 144, 174

'The tribes which inhabit the interior of Formosa, an area comprising approximately one-half of the total island, are of preponderantly Malay or unspecialized Mongoloid stock, and the present peoples are thought to have resulted from successive waves [3] of migration. Although considerable variation exists among the tribes, all are members of the of the Malayo-Polynesian linguistic stock, and in physical type and culture resemble peoples of southeast Asia, the Philippines, and other Indonesian areas."

To determine this origin, one must not limit oneself to treating the origin of the Formosa savage alone. All the tribes and peoples living in the less immediate surroundings of the island must be examined, their distinctive features recorded and the common points of accord investigated. But we will postpone these considerations for a later occasion and limit ourselves today to throwing some light on the peculiarities of bodily structure, the customs and the intelligence of the savages living on Formosa and, on this basis, undertake their grouping. When we seek, in this way, the features common to all and, on the other hand, examine the special features of individual groups, a division into tribes and families does not prove difficult. Although this does not prove that they had a common origin, the division I have made may nevertheless correspond to the facts.

18: Kakyo--64-65 E-2 (no date) 1899 Formosan Aborigines
116, 101, 174

If we start with the assumption that the Formosa savages do not all descend from the same ancestors, that they have not all resided in the same place, that they also have branched off at different times and have changed their places of residence, that in the course of time they have then mixed with each other and, in separate groups, have adopted the same customs and usages, and that as a result new [65] tribes have been formed, then it would appear that to investigate the features common to all and to trace the origin of the individual tribes is the best ground work for an investigation of a possible common origin.

19: Guérin and Bernard--547-548 G-3 (ca. 1866) 1868 Formosan Aborigines
116, 174

Formosa does not have any autochthones. Its first inhabitants belong to the great family whose cradle was in Indo-China but which was doomed to wander because of the invasions of conquering races; they are a part of that human sub-soil which is formed by the savage tribes of China, Hainan Island, the Philippines and its neighboring archipelagoes, the Mois of Laos, etc. However, as they were the first and for a long time the only inhabitants of our island, we shall call them the aborigines. [548]

Their migrations must have taken place at a very remote time; they were successive and had no unity as to their point of departure.

At that time the forest dropped way down to the sea so the immigrants could settle in the valleys and the plain. The water-courses were natural frontiers between these newly-arrived clans. They lived by hunting and fishing, spoke totally different languages, and fought one another. . . .

The wind of migration blew many tribes to Formosa, but there was a very small number of individuals in each agglomeration. Some of these clans have disappeared, others have been dominated by the Chinese, but the majority of them have bravely retired into the heart of the mountains.

21: Asai--1 [2] L-5 (1935-46) 1950 Formosan Aborigines
116, 101, 174, 197

"Each of these tribes [MC: 13 Formosan aborigine tribes. See preceding paragraph in category 116] uses a different dialect, but the dialects belong, of course, to the common Indonesian language. The dialectical differences are great enough, however, so that the individuals of different tribes cannot understand one another. This indicates that since they immigrated into the Island, they have lived in separate communities and there has not been much communication between the groups. There are also divergent cultures in the different tribes."

22: Wiedfeldt--47 [3] F-5 (1913) 1914 Formosan Aborigines
116, 174, 619, 643 Atayal

Judging from the name and the powers of the chief, the tribe may have originated from the fact that several clans gathered about a skillful and successful military leader.... [MC: National] states in general have originated by force and conquest under a powerful leader, who then took upon himself the obligation to perform valuable services, such as defence against outside forces and the exercise of justice in domestic life. Such a development by the use of force did not take place among the Atayals.

37: Steere--305 [2] S-3 (1873-74?) 1875 Formosan Aborigines
116, 191, 174, 142, 292 Sek-hoan

"The Lek-whan call themselves Paijek in their own tongue, which all speak in their families, though all, but the very old, speak Chinese also, and some of the younger ones can write it with some readiness. There seem to be no manuscripts or other proofs that they formerly had any connection with the Dutch, and their position at nearly equal distances from Taiwanfu and Tamsni, the two points occupied by the Dutch, would have made them among the last visited by them, and the least influenced. Their language shows them to be closely connected with the savage tribes of the island, and with the Pepo-whans of the south. They are large and strongly framed as compared with the Chinese, but their faces are coarse, and the teeth of the women protrude; but their countenances show much good nature and kindly feeling. Their dress is much that of the poorer classes of Chinese, though for weddings and great ceremonies they use a national dress, consisting of two or three long sleeveless mantles, open in front, and the under one reaching to the heels, while those above are shorter. These are ornamented with a large amount of red embroidery about the bottom. They raise a species of nettle, from which they make a coarse but lasting cloth."

49: Wei E-5 (1955) 1955 AD1 Formosa
Formosan Aborigines AD4
Paiwan

of five to twelve houses. Chinimoaŋ had 55 houses and Pinaiwanaŋ 101. The cultivated fields around the village were possessed by the aristocratic households (*usam na mamatsaŋiran*) of both the Chimo and the Paiwan. By annexing and transition of these fields, their state of possession had become rather complicated. The distribution of aristocratic households had also become rather complicated too. The village had 12 aristocratic households, 9 of them belonged to the Chimo. Among them was the *ruvaniau* household which was of the highest rank. The *ruvaniau* also in charge of the *satsilapan* household which was saved as a village temple in time of our investigation. These two households were both situated on the upper part of Chinimoaŋ. The other 8 Chimo aristocratic households were equally distributed in the two hamlets. The *tʃaluŋi*, the *matsiliat*, the *gumul*, and the *voto* were in Chinimoaŋ, while the south *tʃalas*, the north *tʃalas*, the *tarapatea*, and the *tʃalusaŋiu* were in Pinaiwanaŋ. Two of the Paiwan aristocratic households, the *lusiguan* and the *alijulan* were in *Pinaiwanan*, and the *atsinajan* was in southeast end of Chinimoaŋ. From the distribution of those households, therefore, we may say that the significance of the distinction of Chinimoaŋ and Pinaiwanaŋ has been lost. But by their possession of hunting grounds (*aluliapan*), the existence of dual organization in the early days has been revealed. The village had 6 localities of hunting grounds, two lay south and east of the village, *pasulaval* and *vuit*, and belonged to the Chimo chiefs, four lay in west and north and belonged to the Paiwan chiefs. At the time of investigation, *alulialiav* and *pasulaots* belonged to the *lusiguan* household; *patsavatsavan*, south *tʃalas*; *pasupaots*, north *tʃalas*. The latter two may have been annexed by the Chimo. The fishing grounds were similar in condition to hunting grounds. The Lai-i River (or the *pasulaval* river as it is called by the natives) was the fishing grounds of the Chimo. Most of the lower part belonged to the *atsinajan*, *lusiguan*, north *tʃalas*, *gumul*, *tara²atea* and the south *tʃalas* respectively. The tributary of the Lai-i River, which is called *pasuivelin* by the natives, was originally the fishing grounds of the Paiwan but it was then divided into two parts and is owned by the *atsinajan* and the north *tʃalas*. The Chimo though they predominated over the Paiwan in hunting grounds, and equalled the Paiwan in fishing grounds, had less influence on aspects of religious and ritual. *Para²aree*, the priest of the most important religion rite *malɔvo*, the five-years-feast, was a member of the *atsinajan* household of the Paiwan. The ceremonies of *malɔvo* was initiated in the *lusigunan* and *atsinajan* of the Paiwan and then performed in Chimo households. Two of the three *puliŋao* or priestesses who sang songs for inviting gods were Paiwan. But the *pusao* or the six-years-feast was performed by the Chimo priest and priestesses. The *para²aree* and *puliŋao* of these two groups have acquired their techniques from their own group. This teaching had been kept secret from each other.

By the above mentioned facts, we may assume that the Paiwan are the natives and the Chimo came later. The Chimo though predominated over the Paiwan in economic and political power, but the Paiwan have maintained their position in religious life.